

## THE EXAMINER;

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PAUL SEYMOUR.

A Review.

Duty of Instructing Slaves: by A. B. Bruce, Pastor of the M. E. Church, South, Georgetown, Ky., delivered at Bath evening, August 23d, '46.

Every man on his own things, but the things of others."—Phillips.

It is a foolishness to be a child, (Pro. xiii.) It is one of the first things which the helpless infant, in its fruitless efforts to seize upon its own, everything it reaches—regardless of all others. The child's life is a struggle of selfishness—a life for personal ease, comfort and honor—and it matters not, who falls in the struggle, if we may rise by his fall, or profit by his misfortune. This is an unlovely picture of human nature—a dark delineation of its propensities—which we should regard as a caricature drawn by an enemy of our race, for the purpose of bringing into contempt with pure beings, dark history, observation and experience can seal to its truthfulness. What is the history of the world, but a record of great controlling principle of human nature, which unlovely picture in found cities, extending commerce and multiplying the sources of human enjoyment, and anon, in raising armies, laying waste countries, sacking and ruining cities, changing the fruitful field into a wilderness, filling the land with widows and orphans, and making of fenced cities a perpetual desolation.

If we look at mankind in the more social and intimate relations of life, we observe the same principle at work, laboring to add house to house, and farm to farm, the more crafty and far-seeing circumventing their less gifted neighbors. This is the great cause of society—the principal ingredient in the cup of human misery, or rather the exhaustless fountain whence flow the bitter waters of which we drink during the pilgrimage of life. It grinds the face of the poor, takes away the just for a thing of naught, oppresses the widow, begets the orphan, turns aside the distressed, closes the door upon the destitute, says to the naked, be ye warmed; and to the hungry, be ye fed; but gives neither clothing nor food; and all that it may wallow in voluptuousness, or gluttony.

"Miser's hoarded store." It knows no law but self; it is the centre and circumference, around and within which every thing clusters and settles; while that which cannot be made subservient to it, either directly or indirectly, no matter how important to others, no matter how deeply it affects the interests of society, is neglected and scorned. Under its influence Judas betrays his Master, for thirty pieces of silver; Peter denies him with an oath; Pilate washes his hands in token of innocence, and delivers him to be crucified; "And Felix, willing to shew the Jews a favor, leaves Paul bound."

It is the great barrier to the improvement of society; perpetually quarrelling with every thing expensive, unless it actually contributes to individual wealth. "What good" is an interrogatory forever on the lips of mankind, when any thing is offered for their consideration—a question proper enough if properly propounded by which each inquires, *What will it profit me?* How will it increase my revenues? how, and to what extent, will it multiply my sources of gratification and pleasure? How long before I shall gather again the bread cast upon the waters? And unless these several questions can be answered in a manner consonant to selfishness, the heart remains sealed up, and the hand is not stretched forth to do good and communicate.

The gospel seeks to root this principle out of the heart, by teaching us that we are members of one great family, mutually dependent upon each other, and that it is our duty to have respect to others, as well as ourselves, in all our schemes of wealth and pleasure. No one duty is more frequently urged upon our attention in the bible than this—"Let no man seek his own, but every man another's wealth." (1 Cor. xii. 21.) "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Let every one of us please his neighbor for his good to edification." (Rom. x. 1, 2.) Such also is the language of the text, "Look not every man on his own things, but every man on the things of others."

The principle inculcated in the text is of universal application. Men, under all circumstances, are required to consider the rights and interests of those about them, and to do to others as they would that others should do to them. I shall, however, give it, in this discourse, a particular application to the treatment of servants and domestics, and especially in reference to their religious instruction—a subject on which you seldom hear any thing from the pulpit, and to which but little attention is given by those who have devolved on them the weighty responsibilities of masters. Deeply convinced of the necessity there is for reformation among us, as a christian community, in this regard, I have ventured to invite attention to the duty of affording to the slaves thorough religious instruction. It is our duty—

1. Because they are fellow beings, created for the same high purposes, and endowed with the same intellectual and moral powers. One of the natural and almost inevitable results of any system of servitude, on the mind, is the impression that the servant, by nature, inferior to the master, and the strength of this impression, is in proportion to the rigor and uniformity of the system. The serfs of Russia are regarded by their lordly masters, as belonging to an order of beings inferior to themselves. The aristocracy of Europe regard in a similar light the millions by whose soil and labor they are enabled to live in idleness and luxury.

If where there are but few circumstances operating to the prejudice of the servant, such opinions obtain, it is no marvel that where these sinister influences are multi-

plied to and humbleness of condition is added a difference of complexion, the impression should become deep and abiding. Hence there have not been found wanting men of learning and reflection to maintain that the African is of another and inferior order of beings—an opinion which though it has no foundation in fact, and is contradicted by all the researches of philosophy—is permitted to influence to a criminal, if not ruinous, extent too many masters. For just in proportion to the strength of this opinion will be the indifference felt for the spiritual and eternal welfare of those committed to their care. It is therefore of the highest importance that we always bear in mind, that God "hath made of one blood all nations of men, for to dwell on the face of the earth," (Acts xvii. 26.) This affirms the brotherhood of all nations, and people, and kindred, under the whole heaven; and as God has made it our duty to do "good unto all men," to furnish them the means of instruction, to let our light shine before them, to hold forth to them the word of life, no man can, without impunity, ask, "Am I my brother's keeper?" "Hath not one God created us?" (Mal. ii. 10.) Here are beings in our midst, differing from us in many accidental circumstances, yet descended from the same parent, partakers of the same nature, redeemed by the same precious blood of Christ, "who, by the grace of God, tested death for every man"—accountable to the same Judge of all, with whom there is no respect of persons, who will judge every man according to his works, whether he be bond or free—and destined to the same state of interminable existence. Humanity dictates their instruction in those things which concern them as moral and accountable beings; and we fail in our duty unless we make ample provision for it, and then see that those provisions are faithfully applied. "No man careth for his soul," is a terrible exclamation for any human being to make, but it is doubly so, when made by one who lives in a christian community. It is terrible, not only because it endangers a soul for whose redemption Christ died, but because it shows beyond all controversy, that the Church—the professed friends of the Slave—have not imperfectly instructed in their duty, or, what is still worse, if they know their duty are not disposed to discharge it. St. Paul acknowledged himself a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. The dissemination of truth among all men and all classes of men, was the business of his life, and we who live under more favorable auspices should imitate his example.

We are making great efforts, at the present time, to give the gospel to Pagan nations; our sympathies are drawn out for the worshipper of idols, and the bowels of our compassion yearn over those who walk in darkness, and have not the light of truth. Our Churches perpetually ring with the inquiry—

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to man benighted  
The lamp of life deny?"

And the clerk of our contributions in the missionary box answers, no. I admire the missionary spirit which animates the Church; but insist that we ought to attend first to those of our own household, and not stretch ourselves beyond measure to preach the gospel in regions beyond us. It is an absurd mockery to pour out our treasure and prayers for the heathen, when in our very midst men are perishing for lack of knowledge, imbrued in ignorance and sin, and we making no systematic, vigorous, and untiring efforts for their moral and religious improvement. The servants of Kentucky are better conditioned, more cared for, and more intelligent, perhaps, than those of any other State in the Union, as it may be, of any on the globe, yet they have but an imperfect knowledge of religious truth. When I commenced a course of catechetical instruction in this house, for the benefit of the colored children, I found several of them ten or twelve years of age who could not tell who made them! These children live in christian families! in the midst of a christian community! in the very heart of Kentucky! Such being the fact here, a presumption is raised that their condition is worse in the less favored portions of the country. Shall this state of things continue? Shall this mass of mind continue to sleep in ignorance and sin? Shall our offerings and sacrifices continually be before the Lord, and we refuse to take the stumbling blocks out of the way of the blind, to pour the light of life upon the pathway of the slave? If so, God will condemn our offerings, and the incense of our sacrifices will be a smoke in his nostrils! Too long have we folded our arms; too long our strength has been to sit still and do nothing; let us shake off our habits of sloth, and wipe away the reproach of our former indolence.

That was a noble sentiment uttered by a distinguished man: "I am a man, and whatever concerns man concerns me." To this, the Christian ought to add, "I am a Christian, and whatever concerns Christianity concerns me." And as one who feels that he must give an account to Him who is ready to judge the quick and dead, labor to bring all to Christ.

(To be continued.)

## MATRIMONY, CORES, AND POPULATION.

The Boston Transcript says:

The high price of meat and breadstuffs in Great Britain, seems to have had an effect in the matrimonial market. It is easier to supply one mouth than two; and although, according to the usual practice of England, there has no way yet been discovered to make a scanty supply for one to serve the famishing wants of two. An amusing anecdote, showing how the price of meat served to prevent a "leap into matrimony," is related in a Scotch journal, to the effect that a burrow country girl in Ayrshire left the place where she had been at service, with the determination of putting a matrimonial period to the doubts and sighs of her employer, and she read of high markets, and sagely pondered thereon, and ultimately she last week arrived at the dwelling of a civic functionary, in whom she placed implicit reliance, and requested as most particular favor that he would give her his advice. The question she put was, "whether markets were likely to rise or fall," for, added she in a whisper, "Alice and I intend to get together at this time, but I cannot make up my mind to let the meat at 2s. 3d. a peck. Alice, I see, was wick at two shillings; but I will not try to buy again peace."

They have an excellent way, says a Massachusetts paper, of keeping boys at school in Wisconsin. The selectmen have ordered the arrest of boys who may be loitering around the streets during school hours, saying that they must either attend school or devote their time with diligence to some lawful employment.

## Reproduction—Lord Palmerston.

The following remarks were uttered by Lord Palmerston, in the British House of Commons. Lord George Bentinck moved a proposition to enforce from Spain the payment of forty-six millions sterling due to the subjects of Great Britain, on which she had paid but a part of the interest during the last seven years. This brought up the whole question of reproduction, on which the Minister spoke in the following decided terms:

"My noble friend [Lord George Bentinck] quoted passages from the law of nations, laying down the doctrine, thence to deduce that it is entitled to enforce from the Government of another country redress for all wrongs done to the subjects of the Government making the application in such redress, and that, if redress be denied, it may be justly obtained by compulsion from the nation so refusing. I fully admit to this extent the principle which my noble friend has laid down. But there has always been drawn a distinction between the ordinary transactions of British subjects of other countries, and the transactions of British subjects with the governments of other countries. [Hear, hear, hear.] When a British subject is engaged in trade with the subjects of a foreign country, sustains a loss, his first application is to the laws of that country for redress. If those laws are not properly administered in his case, then the British Government may be justly called upon to redress the wrong. 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If those laws are not properly administered in his case, then the British Government may be just











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I may remark that the love of cock-fighting amongst the Coolie Spaniards amounts to a passion. At Santa Martha, and Cartagena, a cock-fight is held every day, and the Spaniards are at cock-fights; and judging from the ornaments of my sleeping apartment, I must infer for this species of amusement must be a national passion.

As soon as I found my friend, the merchant, very kindly accepted of my desire to proceed to Panama that night, it having been ascertained that the Spaniards, and the English travellers requested to join us; and as the day in procuring mules and a guide, I was obliged to leave the head inn, and took the road to the mountains.

It was already night; the full moon lit up the landscape with her splendor; and riding about a mile from Cruces, we entered a beautiful road, and the Spaniards, on mules, and excavated rocks on either side, immediately excluded the moon's rays, that it was impossible to see the road, which was lit up by the lanterns, and perceived that the road was first made by the Spaniards, and not by the Indians. At one moment the road

wood became more open; and having proceeded

to the reader with me to visit some of these places, and to see how they intend to inspect with me the process of making these curious gold chains for which Panama is celebrated, and many other curious things I saw there. After that after ten days' conversation I left the city at peep of day, and the following afternoon was on board my ship, having bathed in the two seas within forty-eight hours.

PARENTS must give good example and reverent deportment in the face of their children: and must be the first to show the influence of charity which must continually endure each day. They must be conversant, assiduous, frequent admonition—all significations of love and tenderness, care and watchfulness. They must be expressed towards children in the way of affection, and must be made known to their friends and patrons, their defence and sanctuary their treasure and their guide. —*Bishop's Treasury Holy Eusebius*

A man full of complacency is a dedication: a man full of grief is a register.

Or all that I have lost on earth of your goodness, I regret nothing, as long as the loss of the world I had formed of all.

and young shoots. A short council of war was held—a long one to me—and away we darted in pursuit. The animals sought perceive and escape, and the hunters sought to capture, haul, and striding clear over others with their Brobdingnagian legs, and entering in the most ludicrous manner, imaginable—the hinder legs at each spring coming beyond the fore ones, and working outside them by at least two feet, and the hind legs of the hindmost, and their necks and heads rocking, from their peculiar motion, like a ship's mast in a heavy swell. I was quickly alongside the largest, and contrived to separate it from the herd, when, although strongly excited, I could not help remarking that I thought I had never seen a more comely animal, followed by such comparatively insignificant dwarfish men and horses, whom, had the fugitive possessed courage to make resistance, one of your kicks must have annihilated—truly is the fear of man on all creatures. Turn-

scratched and tore my clothes to ribbons; all my companions vanished, though reports on all sides proclaimed the work of death in progress.

\*It is a singular fact, that under no circumstance, either of pleasure, pain, or fear, are the eland and giraffe known to utter any sound.

A CATALAN AND HIS WIFE.

"There was one in particular, a burly savage looking fellow, of about forty, whose conduct was atrocious; he sat with his wife—on whose

A TOUCHING PICTURE.

"The banks of the Duero in this place have much beauty: they abound with trees and brush-

warmed, amongst which, as we passed along, various birds were singing melodiously. A delicious fragrance pervaded the air from the water, which in some parts crawled over the rocks and among the white sand, and in others glided softly over blue pools of considerable depth. By the side of one of these last, sat a woman of about thirty, leaning against a rock, and looking down into the water, into which she occasionally flung flowers and twigs of trees. I stopped for a moment to ask a question: she, however, without answering me, continued to gaze at the water as if lost to consciousness of all beside. "Who is that woman?" said I to a shepherd, whom I met the moment after. "She is *mad*, *la pobrecita*," said he; "she lost her child long ago, and with age and sorrow she has become mad ever since; they are going to send her to Valladolid, to the Casa de los Locos. There are many who perish every year in the eddies of the river, and she is a bad river; *says usted con la Virgen, Candelaria*." I then turned to the pines, or, just scanty pine forests, which skirt the way to Valladolid in this direction."

From Chambers' Journal.

ray of sunshine would at times gleam on one member of their family, but, as if a fatality hung over their race, it was succeed-

After having had her educated by the best masters, her protectress introduced her to the fashionable world, and even at court,

Residing at Troyes, in Champagne, was a uncle of Jeanne de Valois, and looked as the head of her branch of the family.

a thoroughfare of that town might be  
 heard, from morning until night, the noise  
 of his hammer, accompanied by merry  
 songs, issuing from a frail wooden edifice,  
 erected against the walls of the bishop's  
 palace, and under the shadow of the cath-  
 edral clock. Though aware of his geneal-  
 ogy, learned from his father, who died in the  
 Hotel Dieu at Paris, in 1759, it had inspir-  
 ed him neither with pride nor regret—look-  
 ing on human grandeur, as he did, with the  
 most philosophic indifference. Having  
 never bestowed a thought on claiming the  
 rights of his birth, he worked, slept, and  
 sang, and appeared so really contented, and  
 happy, that one would have been inclined  
 to believe, according to the old saying, "that  
 he was a king." The Duke of Orleans, the

the marquis, with many forced compliances, having explained the cause of his absence, the cobbler, lifting his cotton cap on his head, cleared a cumbrous bench of ~~or four pair of old boots~~, and made a seat for the officer to be seated: the other

the visitors had scarcely disappeared, the old man resumed his song—a fact that the perspective of grandeur did much trouble the mind of the cobbler,

poet, when out of the sphere of his en-  
dianism, is inanimate: he resembles the birds  
whose feathers shine most in flight.

THERE is no such thing as forgetting possible  
the mind. A thousand accidents may, and will,  
pose a veil between our present conscious-  
ness and the secret inscription on the mind; but  
whether veiled or unveiled, the inscrip-

**ON'S CHILDHOOD.**—The father of this

ake the alarm, and, diving into the  
commonly rise again to the surface,  
ing merely their eyes and the tips of  
oses, as if to see whether the coast be  
or no. This crocodile adopted the

we are surprised with the following figures, which we copied from a chance-opened statistic in a royal library, a short time since:—Milan, 3,859; nobles of Prussia, 200,000; Counts, Dukes and Princes, it would appear, most as thick in Europe as Demons, Masters, and "members of the church in standing," in New-England.—*Home Jour-*

Institute of Architects on the N  
very interesting communication f

**TRUNK.**—A gentleman of Wilming-  
are, writes in the Farmer and Me  
48:

AGRICULTURAL.

GROWING.—But few are aware, says the  
get, of the amount of wool grown in

ter is made, consists of minute globules, each of which is about the 1-10000th part of an inch in diameter, and is surrounded by a very thin, transparent membrane or film, that prevents them from adhering to one another. During agitation by the churn, these little pellicles break, and the fat globules of the globules unite into a mass of butter, whilst the buttermilk is left behind. The curd consists principally of caseum (the cheese,) milk-sugar, and a watery fluid.